

Language picture of children's world illustrated in “Divanu Lugat-It Turk”

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ABSTRACT

This article explores the language picture of the World and its varieties, the role of children's world picture and the features of its study. Also, special attention is paid to the Turkic children's worldview of the 11th century, set forth in the famous "Divan" by Mahmoud Kashgari. Some comments are given on the analysis of the concept of "children's world picture".

Key words: Language Picture of the World, children's world picture, child's language, "Divanu Lugat-it Turk".

1. INTRODUCTION

In terms of the ways of learning and mastering the world there are different types and forms of the world represented by the language. There are several types of "world image" in the scientific literature, depending on the way a person perceives and reflects on human existence: 1) *idealistic, materialistic and dualistic*; 2) *scientific, non-philosophical and philosophical*; 3) *natural and humanitarian (science)* scenarios of the world. From the point of view of generalizability, there are *general, fundamental, private and specific* images of the world and according to the method of knowledge there are *mythological, religious, scientific and philosophical* views (1; 448).

The view which in linguistic studies is called as *language picture of the world* (LPW). It is beyond the ordinary and scientific landscape of the world, and its essence can be explained by linguocognitive and linguiodidactic approaches. Conclusions in LPW all scientific researches on linguoculturology and linguocognitology, as Professor Nizomiddin Makhmudov rightly points out, are based on F. Humboldt's linguistic-anthropological philosophy: "Thinking does not depend only on language, to a certain extent, it is a separate language"; It is clearly expressed in the words" and "the feature of a nation is more easily understood by its language than by its ethics, habits and behavior" (2; 57).

At the same time, linguistics is closely related to the generally accepted language and thinking, and the parameters such as age, gender, beliefs, education, knowledge and understanding of the world are exactly the "national consciousness" in the formation of LPW. This process involves the important factors as "national thinking", "national idea", "national culture", "national mentality" and "national character". That is, when studying the types of LPW, in each particular case, it is necessary to consider the principle of "language within human and the human within language" and anthropocentric paradigm because they involve not only cognitive linguistics but also linguoculturology (2; 59).).

From the linguistic point of view, there are the following forms of LPW:

1. *The usual (typical) language picture of the world.* A universe based on the perception, understanding and worldview of the human community or person (socium), a systematic understanding of knowledge of the Earth and the universe, the objective and subjective universe, the meaning of life, and the role of man in this complex reality.). (3; 937)

2. *The scientific picture of the world.* The scientific picture of the world (SPW) is shaped by the process of realizing the world scientifically and this is the main difference that varies from the usual perception of reality (4; 14).

3. *The direct picture of the world (DPW).* The direct picture of the world is based on direct perception of the environment by individual or social consciousness. This perception and knowledge is made by the human senses and through abstract reflection.

4. *The indirect picture of the world (IPW).* The indirect picture of the world can be described as a cognitive picture that reflects an LPW in reflection and provides an external image by means of secondary character

systems. (5; 34) The indirect image of the world is expressed in a work of art by writers, poets and other creators, by which the artist “delves” the image of a particular reality, events, landscape, inner world, emotions (6; 310), and the reader begins to assimilate and revive the world as the product of the thought and imagination by the creator.

5. *The language picture of children's world.* Among the types of LPWs the language picture of children's world (LPCHW) plays a special role. All of the mentioned LPWs are produced by physically and mentally mature, well-experienced, knowledgeable and skillful adults that are typical of the thought and language of them.

2. MAIN PART

Children have their own notions of the world, their pure and clear ideas do not always coincide with the realities of life. Children are often in the imaginary world of their own creation, their imagination of the outside world and this system is a fruit of puzzled thinking, but their impressions of fairy tales and cartoons live in the minds of the real world. To admit this, just remember the world of the child in the story of Ch.Aytmatov's “White Ship” or the pictures of Hashimjon in H. Tukhtabaev's “Riding the Yellow Devil”. The Boy in “White Ship” lives in two fairy tales he has invented, and the protagonist of “Riding the Yellow Devil” would hope to achieve his dreams without reading and learning, as if he were a magician in fairy tales. He expects this help from the “magic cap”. Any child has a half mythological, semi-mystical and imaginary world in his/her heart, and the language picture of the world within child-like LPW.

Children are considered to have a particular type of a language. The LPW, sealed in children's language, is unique in their thinking and the perception of the world.

It is widely accepted in the sources that primary and primitive LPW is formed in children's thinking at the age of three. This LPCHW is available until the age of seven or eight, or that is, until the child learns to read and receive independent learning. From this stage, the child's own language picture begins to wane, that is, at first the imaginary, mythological, sentimental concepts and related frames leave the child's thinking and gradually take over the world. The child begins to understand the semantics, underlying meanings and stylistic features of language units, with the effect of the family and language community being active, and the child begins to absorb a range of new things from adults speech (7, 8-11).

The linguistic picture of children's world is fundamentally different from other types of LPWs, and it is important to pay close attention to these differences. The formation of a child's LPW is similar to the way that he or she masters the outside world through fairy tales, games, readings, learning, hearing, seeing, imitating and repeating itself.

The study of the language concepts of the world, which we have analyzed in the book “Devanu lugat-it Turk” (DLT), which covers LPW in every aspect of the social life of the Turkic peoples in the 11th century, is also important. Different stages of children's life can be birth, growth, speech, cradle life, walking; mother and child, father and child, children and adults, children's games and many words on toys, toys and fairy tales, child rearing, methods and tools. According to Turkish researchers Zekerya Batur (Batur Zekerya) and Merve Beshtash (Beştaş Merve) 145 words out of 8000 in “Devan” illustrate children's world, their growth, education process and teaching (8, 247-262).

To describe the concept of “child” in Devan, *gänč* (DLT, 473), *oğul* (DLT, 42), *ikkiz oğlan* (DLT, 71), *oğla* (DLT, 134), *qız* (DLT, 134), *soj* (DLT, 444), *ton* (DLT, 370), *bala* (DLT, 403), *čočuq* (DLT, 153) are used. In this row the word “*bala*” is interpreted as “bird and animal's children”; “*čočuq*” “swine and little of all creatures” (DLT, 153). The word “*Oğul*” is also used for both boys and girls. For the baby the doubled-used word *čar-čarmaq* is used (char-charmaq, DLT, 373).

The word *gänč* (ganch, DLT, 473) in the “Devanu lugat-it Turk” has been described as “child” (“*gänč anasin emdi*”), which is found in various extracts of the work (DLT, 80) “*gänč anasin emisädi*” (“the child wants to suck his mother” DLT, 117), ““*gänč süt sordi*” (“the baby sucked”, DLT, 386), “*ol gänčin beladi*” (“she puts her baby into the cradle” DLT, 416) and all these expressions could give the meaning of “baby who cannot feed himself/herself”.

In the “Devanu lugat-it Turk” the word “*tuğdī*” (DLT, 212) is used for giving birth to a child: “*Oğul tuğdī*” - a son was born. The work also contains lexemes directly related “to give birth or to be born” such as “*qurtul*”(DLT,279) and “*yen,yin*” (DLT,354). The word “*töl*” (fill, 368) is also used, which means “calving time, season”.

In “Devanu lugat-it Turk” the word “*qap*” (DLT, 373) is used to mean “child's companion in the womb”. According to the poetic description given by Koshgari the word means “a bag of a child in the womb”. When a child is born with this veil, it is divulged as a blessing, a child is considered to be a noble child and called the

“*qaplığ oğul*” (DLT, 373). It also refers to the word “*umay*” (DLT, 62), which is close to the meaning “something that falls from the womb after a woman gives a birth. It is pointed as “the child’s companion in the womb”.

It is well known that the child’s communication with the mother since birth is a cradle. In “Devan” it is often used to refer to the concept of the cradle. Note: “*beşik*” – cradle (DLT, 163); “*oğlan beledi*” – boy is cradled (DLT, 416); “*ol gänçin beladi*” – she cradled her child (DLT, 391); “*ügrük*” – shaking the cradle (DLT, 53); “*urağut beşik ügridi*” – the woman shook the cradle (DLT, 115); “*ol angar beşik ügriştii*” – he helped her to shake the cradle (DLT, 103); “*ol angar beşik ügritti*” – she has the cradle shaken (DLT, 107,111); “*oğul beşiktin yorıldı*” – the child was taken out of the cradle (DLT, 387); In “Devan” stated that the name of the linguistic and cultural tradition of singing before sleep, which still exists today as a folklore, is “*balu-balu*” (DLT, 403).

Physical, physiological, and psychological development of the child is a natural process of growth and development. That is why at each stage a child learns new words, deities, games and habits, weeps, scolds, makes noise, plays games, interacts with other children, hurts, cures and so on. The following world-specific words in the “Devan lugat-it Turk” are called mother-child concepts: “*emdi*” (suck, DLT, 82), “*emüzdi*” (she feeds her, DLT, 85), “*sut soruttii*” (breastfeeding, DLT, 303), “*sut sordii*” (asked for milk, DLT, 386). “*iğladii*” (wept, DLT, 119), “*çarlaştii*” (shouted, DLT, 271), “*sıgtadii*” (insisted, DLT, 418), “*çarladii*” (called, DLT, 424), “*yigladii*” (cried, DLT, 428), “*bang*” (wept loudly, DLT, 443) means that the child is crying in different situations. When referring to the mother’s breastfeeding in all sections of the “Devan”, Mahmoud Kashgary did not mention the use of “breastfeeding” component on mammals like humans. In any case, it seems that in the old days the practice of nursing animals was not used. These traces can also be seen in the use of the word “*avizlandi*” for beefs in suckling process.

Following to the concept of “cradle”, the frames that represent the evolution of the child’s growth have been investigated in this research: “*oğlan itildi*” – “child began to crawl” (DLT, 90); The words “*oğlan tişlandi*” – “baby’s tooth appeared” (DLT, 282) can be seen to refer to the child’s concept of “to crawl” and “tooth”. In addition to this, child’s growth, nurture and weight are regarded by language units such as “*tigreşti*”, “*tikradi*” – the baby is trying, growing (DLT, 419), “*itildi*” – “crawled” (DLT, 90), “*etländii*” – weighted (DLT, 109), “*etikdi*” - mature, grown (DLT, 89), “*ulgattii*” – grown (DLT, 112), “*ersindi*” - adult (DLT, 108), “*üni qoyradii*” – his voice was trembled (DLT, 461), “*bedüttü*” - brought up (DLT, 302), “*bedüdü*” – grew up (DLT, 413), “*sünüklandı*” – cornea enlarged (DLT, 462). In the following units, Mahmoud Kashgary illustrates the complete development of the boy’s transition to masculinity: “*oğlan erättii*” - the boy grew up and married (DLT, 419); “*oğlan yarbatti*” - the boy put his feet on the ground (DLT, 418); “*oğlan teyildii*” - the child was triggered and alerted (DLT, 244).

The period when boys turned to be disobedient to their parents was described with these statements: “*oğlan quturdi*” – the boy became rebellious (DLT, 274), “*oğlan isizlendi*” – the boy became stupid (DLT, 121), “*oğul yuwğalandi*” – the boy was pampered (DLT, 393), “*oğlan yuwğattii*” – the boy became stubborn (DLT, 419); “*oğlan enğreşdi*” – the boy became abusive, “*oğul ataka üznedi*” – the boy was rude to his father (DLT, 120), “*esizländii*” – child was abusive (DLT, 121). At the same time in “Devan” are given some phrases to illustrate when the boys were told off by their parents: “*igdildi*” – the boy was treated (DLT, 106), “*er oğlija qawdundi*” – father excused his son (DLT, 284), “*ol oğlin cibürtti*” - father beat his son with a wet rod, a branch (DLT, 470), “*ol oğlin tutuqladii*” – he beat his son (DLT, 436), “*ol oğlin qulaqladii*” – father hit his son’s ear (DLT, 437), “*ol oğlin köcüklädi*” – father hit his son’s back (DLT, 438).

Among the lexemes given in “Devan” there are noteworthy concepts that distinguish children by age, family sequence, and social status. Specifically, to describe any little boy used the term “*uşaq oğlan*”(DLT,40), for both elder son or daughter *ton oğul* (ton, DLT,370), for a little child “*aştal oğul*” (ashtal o’g’ul, DLT, 55), for twins “*ikkiz oğul*”(ikkiz o’g’lan, DLT, 71). To represent stepchildren and adoptive children of the family, the combinations of *ögäy oğul*, *ögäy qız* (DLT, 62) and in addition , “*paldır oğul*, *paldır qız*” (DLT, 181) were also used. Moreover to describe a step son consumed different words as *qaysiq* (DLT,453), *tutunçu* (DLT,450), *tutunçu oğul*, *yuwğa* (DLT, 334). According to the time of children’s birth, their nature and character a child who was born in summer qualified as *körpä oğul* (blanket son)(DLT, 167), hyperactive children as *isiz* (DLT, 62), fractious children as *köwezlik* (DLT, 200).

It is worth to pay attention to the examples of the words used by ancient Turks in “Devan” to call, cherish, encourage and praise children. “*Ulič*” (ulich, DLT, 35) is a lovely word used by parents to their children and its form *uličim* used that means my lovely son. A young clever girl who, despite her age, treated others as mother could be referred as “*anač*” (anach, DLT, 35), the boy who pretended himself as an aged person called as *atač*

oğul (attach o‘g‘ul, DLT, 35) and a young girl with her extraordinary sensitivity or kindness who could reflect others was treated as “*egac̄*” (egach, DLT, 35). They used the words *kötič*” (ko‘tich, DLT, 145), “*yuduğ*” (yudug‘, DLT, 327) and “*yıydägi*” (yingdagı, DLT, 455) to describe the feelings to reprimand their children.

One issue that plays an important role in shaping the LPW in the child’s language and thinking is the problem of "monolingualism and multilingualism" in the family or community. It is well known that in the 11th century Turkic peoples spoke a monolanguage in the family and in the community (except for the cities of Turkic-Sogdian bilingualism). According to science, children begin to speak earlier in one-language families or societies rather than in the bilingual environment they start speaking later (9). To enhance the skills of their children, parents start to use the childish words (as *nanna*, *umma*, *ashsha*...).

It is well known that the majority of Turkic peoples observed by Mahmoud Kashgari were monolingual and for this reason there are short of childish words in his “Devan”. He pointed out some of the examples on such kind of phrases as well and they are *ebmäk*, *etmäk* (bread , DLT, 53), “*ebäk*” (nanna, DLT, 40), and the mothers imitated *čiš-čiš* (DLT, 136) to make their children urinate . Alternatively, “*čürkü*” (DLT, 171) and *bütkü* (DLT, 171) were also used to feel urinate free and the parents concurred the phrases *čürkü barmu?* or *bütkü barmu?* to their children (DLT, 171).

Thus, the process of language teaching, educating and bringing up children is directly related to the formation of LPW in the infant’s mind, and everything occurs in the social matrix including society and family.

Games for infants and children are important tools for learning languages and shaping the world. During the course of the game the child’s personality begins to form as a subject. For this reason, the games instructed for infants and little children attracted the attention of renowned scholars, educators, psychologists, philosophers, sociologists, ethnographers and cultural figures. Scientists say that the more children play, the better they can show their qualities at school during their study. Games content serves as a bridge that directly connects the content of the social being to the individual (10).

Children are taught through the game the most important social process –labor. From the earliest stages of human development, a tool for children to work and be with matures have been developed. As a result of the emergence of toys the role-playing games also appeared. Certainly, the idea and aspirations of the need to instill a child’s desire to work through adult labor strengthens the idea of hard-working in children. After all, it is possible to teach children to play socially useful work through the play, and to create in their mind a “creative” paradigm and to instill high human qualities. During the game, children’s all personality, interests and environment are clearly reflected.

The articles in "Devan" by Mahmoud Kashgari also contain the information about children, their games and toys in the 11th century Turkic societies. First of all, we analyse the game tools of the 11th century Turkic peoples. According to Mahmoud Kashgari, the word “*oxşağu*” (similar, DLT, 69) is the common name of the toys. Because all toys represent the small models of the items. The author pointed out the model of humanbeing in dolls and to represent them used the word “*qoðurčuq*” (kudurchuk, DLT,198). “*Tepiük*” (tepuik, DLT, 155) – a toy for boys that could be made by melting the lead, forming it in the shape of the wheels or rolls. Then the children play with a string of goats' hair gluing it into the ready wheel or roll and played it with kicking. Next toy is “*top*” (DLT, 363) – ball. This is an abbreviation of *topiç* (DLT, 153), it is a type of a ball played with rider. “*Bandal*” (DLT, 191) – The head of the stick is made of tough wood. The boys burned it at night and played to point to each other. This is called “a horse bandal” played in the game Chovgan. Nuts and stones were also used as toys in some children’s games and “*etiç*” (etich, DLT, 35) was a hole where children could throw their nuts.

As games play an integral part of children’s imagination and real world there are a range games to play for them. In “Devan” different types of games as “*ötüş*” (DLT, 38), “*tepük*”(DLT, 155), *qarağuni* (DLT, 407), “*möyüz-möyüz*” (DLT, 446), “*çaylı manglı*”(DLT, 452), “*köcürmä oyun*” (194) are given.

Thus, in “Devan” information about games, their integral part in children’s up-bringing could be clearly illustrated in terms of children’s language world picture in the 11th century.

The articles and proverbs in “Devanu lugat-it Turk” about children, their upbringing, the ethics and morality are also valuable concepts that help characterize the character traits of children in the 11th century. The book contains a number of proverbs and sayings related to the concepts of “child”, “education”, “manners” and “learning”:

“*Oğlum ögüüt algıl, biligsizligit kitär talqan kiming bolsa, ajar bekmäs qatar*” (DLT, 175) – It means “my son, listen to my advice, quit ignorance, as knowledge brings only goodness for man and never stop learning”.

“Algıl ögüt mendin oğul erdäm tilä, Boyda uluğ bilgä bolup bilgiy ülä” (DLT, 34) – It gives the idea as “My son, learn from me, wish for excellence, become a great scientist, spread your knowledge, knowledge acquired at a young age is only worth when it is spent on public services”.

“Ulugluquğ bulsa-sen eögü qılın, Bolgil kişig beglär qatın yaxşı ulan” (DLT, 39) – If you find a rank and a career, make your behavior good, be good to the rulers, and accept the positive side of the people”.

“Kelsä kişi atma ajar örtär külä, baqqıl ajar eögülügün ağızin külä” (DLT, 65) – When a person comes with a smile, treat him well. Don’t be rude for people.

“Erdäm tile ögränäbän bolma kütwätz, erdämsizin ögünsä eymägüdä ajar” (DLT, 108) – A person who prides himself on knowledge and wisdom, in reality he does not learn anything except arrogance. The work of an uneducated and boastful man is in vain.

“Eştip ata anayniy sawlarini kadirma, näj qop bulup kütwätzlik qilnip yana quturma” (DLT, 200) – Listen to your parents’ words, do not refuse, do not be foolish when you find wealth.

“Oğlum sajä qodur-men erdäm ögüt xumaru, bilgä erig bolup sen baqqıl aniy taparu” (DLT, 474) – My son, I will leave you good manners. If you meet educated, intelligent people, be close to them and learn from them.

“Oğlaq yiliksiz, oğlan biligsiz” (DLT, 60) – Goat’s kid does not have bone marrow, young child does not have life experience and knowledge.

“Tay atatsa at tünur, oğul erekhse ata tünur” (DLT, 94) – If the son grows up, the father will have a rest; it means that a clever boy replaces his father and helps him.

“Oğlan biligsiz” (DLT, 155) – referring to the inexperience and lack of knowledge of the child.

“Oğlan suw töker, uluğ yani sünur” (DLT, 214) – The boy pours water and the adult’s foot is broken; the parent is responsible for the child’s actions and mistakes.

“Ata oğlı ataç toğar” (DLT, 231) – A father should draw his attention to his child’s behaviour. Father can determine his child’s fate.

“Atası, anası açığ almila yesä, oğlı, qızı tişti qamar” (DLT, 417) – Children feel excuse for their parents’ mistakes and faults. This proverb also has the following option: “Atası açığ almila yesä, oğliniñ tişti qamar.

“Oğlan işi iş bolmas, oğlaq möjzi sap bolmas” (DLT, 372) – The child’s work doesn’t have quality.

“Anası tewlüg yuwqa yapar, oğlı tetig qoşa qapar” (DLT, 334) – If the mother is canny, her child can be even more wily than his/her parents.

“Muş oğlı tuyaw toğar” (DLT, 213) – The behavior of the child is the resemble of his/her parents.

2. CONCLUSION

In summary, these aphorisms, proverbs and phrases express how metaphorical, metonymical and allegorical formulas represent the concepts associated with a child regarding the 11th century.

Hence, the linguocultural and linguocognitive features of LPCHW presented in “Divanu Lugat-it Turk” require a special research to summarize data within linguocultural concepts and identify key parameters and components. We have tried to focus only on some of the features of this issue in our research.

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